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THESIS

**A STUDY OF RELIGIOUS FAITH AND THE ETHICAL
DECISION MAKING PROCESS**

by

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September 2007

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**A STUDY OF RELIGIOUS FAITH AND THE ETHICAL DECISION MAKING
PROCESS**

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Submitted in partial fulfillment of the
requirements for the degree of

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ABSTRACT

The purpose of this research is to determine if religious faith affects the moral decision making process of midshipmen at the United States Naval Academy. This is a quantitative analysis based on two surveys (N=319): the Ethical Decision Making Instrument (EDMI) and a Faith Survey. The author constructed a theoretical and statistical model to identify a dependent variable that showed intention in the moral decision making process. A thorough literature review was conducted to identify variables linked to the moral decision making process. A linear regression analysis using four faith components from the faith survey was then conducted. Results indicated that the faith component did not have an affect on the moral decision making process of midshipmen at the United States Naval Academy. Midshipmen viewed social consensus (or peer influence) as significant in every moral decision scenario. Self-interest and the consequence of actions also contributed to the moral decisions made. Finally, gender was significant in this process; men and women evaluated moral situations differently. This study summarizes these findings and makes recommendations to the United States Naval Academy.

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I. INTRODUCTION

A. BACKGROUND

The United States military, Navy and Naval Academy have been built on a foundation of strong moral values. These are the moral values that build leaders into men and women of character. Armed with this character they can make tough decisions in adverse situations and increase the probability of making good ethical decisions.

The mission of the United States Naval Academy is:

to develop midshipmen morally, mentally and physically and to imbue them with the highest ideals of duty, honor and loyalty in order to provide graduates who are dedicated to a career of naval service and have potential for future development in mind and character to assume the highest responsibilities of command, citizenship and government (USNA, 2006).

The moral development component of this mission will be the focus of this thesis.

B. PURPOSE

Whose moral values are the bench mark? Who states the difference between right and wrong? For the military as a whole, the guiding document that serves as a benchmark for moral actions is the very document officers swear an oath to defend. The military's allegiance is to the Constitution of the United States. The Military Officer's oath is:

I, having been appointed an officer in the United States Navy, do solemnly swear (or affirm) that I will support and defend the Constitution of the United States against all enemies, foreign and domestic, that I will bear true faith and allegiance to the same; that I take this

obligation freely, without any mental reservation or purpose of evasion; and that I will well and faithfully discharge the duties of the office upon which I am about to enter; SO HELP ME GOD (Bureau of Naval Personnel, 2002).

Although the guiding document for the military is the Constitution, people of all backgrounds are shaped morally and ethically through many sources. One aspect of moral development for some people is faith in God and religious world view. The purpose of this study is to see how faith affects the moral decision making process specifically in midshipmen at the United States Naval Academy.

C. RESEARCH QUESTIONS AND METHODOLOGY

1. Research Question

This study focuses on the primary question: How does faith in God affect the moral decision making process in midshipmen at the United States Naval Academy? Is it a major or minor factor? Does it affect people differently? What components of decision making may be influenced by faith?

The religious diversity at the U.S. Naval Academy consists of 43% Protestant (Baptist, Methodist, Pentecostal, etc.), 37% Catholic, 5% other (Jewish, Far Eastern Religions, etc.) and 15% claim no affiliation with any religion (Mallory, 2006). The religious breakdown by faith matches the statistics from a national poll completed by the University of Michigan's "Institute for Social Research" (Robinson, 2001). Like students elsewhere, approximately 90% of the midshipmen claim a belief in a God.

2. Methodology

In this study, statistical analysis will be done in a three step model. The first step will be to identify moral intent in ethical decision making as the dependant variable and then run linear regressions using independent variables that seem to have an affect on moral intent. Variables with significance will be used if they are at a significance of .05 or less. Independent variables include: magnitude of consequence, temporal immediacy, social consensus, proximity, and probability of effect.

The second step is to identify the most morally intense scenario and to use the moral intent variable from that question. A linear regression will then be run using the independent variables of: gender, age, NE203 grade, SAT scores, and the multiple constructs related to decision making. These constructs are: faith, care, consequence, multiple approach, rules, self-interest, and virtue.

Analyzing the independent variables in a linear regression with moral intent should reveal those variables that contribute to the moral model. This will constitute the first view of whether faith has an affect on the moral decision making process.

The third step will be to use questions from the faith survey as independent variables in a linear regression with the moral intent variable in the most intense moral scenario as the dependant variable. All independent variables must contribute significantly to model with a .05 significance level or less.

D. SCOPE AND LIMITATIONS

1. Scope

The scope of this thesis includes: a review of literature on moral development; a review of how religious faith affects various aspects of people's lives to include faith stage development; and a review on how religious faith has played a role in the military and United States.

2. Limitations

One limitation of this thesis is that the research on religious faith within the United States focuses mostly on Christianity. This is due to the fact that 76.5% of Americans claim to be Christians (Keysar, Kosmin & Mayer, 2005). Most studies completed on churches used Christian congregations which include Catholics and Protestants. It is possible that there are religion-specific variations between faith and ethical decision-making.

The second limitation is the use of a brief measure of religious faith created for the purpose of this study. The psychometric properties of this measure are not well established. A third limitation is that the results of this study are only reflective of this population and may not be applicable to all college students or even all military academy students.

E. ORGANIZATION OF STUDY

This study is broken down into four chapters. The introduction is in Chapter I. Chapter II is a literature review that is the theoretical foundation for the study and develops the historical, theoretical, and practical

framework. Chapter III covers the research methodology and data analysis. The conclusions and recommendations are covered in Chapter IV.

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II. LITERATURE REVIEW

A. INTRODUCTION

Defining, recognizing, and resolving ethical dilemmas have been foci for much research in advanced societies. Sociologists have generated considerable research (Dubinsky & Loken, 1989; Ferrell & Gresham, 1985; Hunt & Vitell, 1986; Jones, 1991; Kohlberg, 1984; Rest, 1986; and Trevino, 1986) intended to predict ethical decision-making and understand the associated processes. In the military, the right ethical decision could be the difference between life and death.

This literature review will focus on the scholarship that surrounds the ethical decision making process and its relationship to faith in God within the context of the United States military. Ethical decision making (also known as moral decision making) may be defined as the use of moral judgment to come to the right conclusion when faced with a conflict in "norms or rules" (Gibson, 2004, p. 295). In order to understand the ethical decision making process, moral development must be considered. Understanding the ethical decision making process is especially important within the context of the United States Naval Academy and the military at large because leaders' ethical decisions can have profound effects not only for their subordinates but also for mission achievement.

Literature in the psychology of religion suggests that many decisions are affected by those who believe in God (Fowler, 1981). The World Christian Database (Gordon-Cromwell Theological Seminary, 2004) reported that 92% of the world's 6.5 billion people believe in God. A 2006

Gallup Poll stated that approximately 95% of people in the United States believe in God (Newport, 2006), and the American Religious Identification Survey indicates that 76.5% of these are Christians (Keysar, Kosmin & Mayer, 2005). Faith and the way it relates to the ethical decision making process will be the focus of this study. Moral development, faith, and the role of faith in the history of the United States will be reviewed to inform the study of ethical decisions and faith.

B. MORAL DEVELOPMENT

Aristotle was at the forefront of early moral development and philosophy (Coleman & Wilkins, 2004). Aristotle believed that "virtuous people [did] virtuous things," (Coleman & Wilkins, 2004, p. 512), thus good people make good moral decisions. This train of thought carried true until the twentieth century. In the past 100 years, various researchers and psychologists have come to believe that people develop morally over time (Kohlberg, 1984; Piaget, 1965; and Rest, 1986) leading to the stage models of moral development.

Moral development is the change in how people think about ethical issues over time, partly in response to the development of other portions of the individual, for example, the intellect, and partly in response to the environment (Coleman & Wilkins, 2004, p. 512).

Jean Piaget (1965) showed how young boys developed morally in stages through observing them playing marble games. As they aged and experienced the game, their understanding and interpretation of the rules changed. They became more aware of the intent and spirit of the game as they developed.

1. Kohlberg's Stages of Moral Development

Kohlberg (1984) took the stages of moral development and expounded upon them. Kohlberg's model (Kohlberg, 1973) has been positively viewed by many psychologists and sociologists interested in moral development. Kohlberg (1981) conceives of moral development in three levels which are each broken in two parts (six stages total): pre-conventional, conventional, and post-conventional reasoning.

a. Pre-conventional Level

Stage 1. Punishment and Obedience - people who operate at this stage are motivated by the desire to avoid punishment. What is right is not breaking the rules. This perspective is self centered.

Stage 2. Individual Instrumental Purpose and Exchange - people who operate at this stage are motivated by the need to satisfy individual desires. "Right is also what is fair...equal exchange, a deal, an agreement" (Kohlberg, 1981, p. 410). This perspective is self centered but recognizes other actors and the fact that others have interests.

b. Conventional Level

Stage 3. Mutual Interpersonal Expectations, Relationships, and Conformity - people who operate at this stage are motivated by a need to avoid rejection or disapproval from others. These people will show concern for others with their best interest in mind. "It also means keeping mutual relationships, maintaining trust, loyalty, respect, and gratitude." (Kohlberg, 1981, p. 410)

Individual interests are placed after those of other people. At this stage, people will try and put themselves in "the other person's shoes" (Kohlberg, 1981, p. 410).

Stage 4. Social System and Conscience Maintenance - people who operate at this stage are motivated through abiding by the law and responding to obligations of duty. They want to do what is right for society. The only time a law should be broken would be for extreme cases where laws seemed to conflict and the greater good was served by violating one or more.

Transitional Level between stages 4 and 5: "This level is post-conventional but not yet principled" (Kohlberg, 1981, p. 411). People at this level see morals as relative and changing. Further morals could change with societies and contexts.

Post-conventional Level: Stage 5. Prior Rights and Social Contract or Utility - people who operate at this stage are motivated by the understanding of social mutuality and an interest in the well being of others. This person "considers the moral point of view and the legal point of view, recognizes they conflict, and finds it difficult to integrate them" (Kohlberg, 1981, p. 412).

Stage 6. Universal Ethical Principles - people who operate at this stage are motivated to follow "universal ethical principles" which they believe "all humanity should follow" (Kohlberg, 1981, p. 412). The laws and principles that govern a nation are guided by universal ethical principles. If there is a conflict between the principles or laws, then the principles take precedence. "Principles are universal principles of justice: the

equality of human rights and respect for the dignity of human beings as individuals. These are not merely values that are recognized, but are also principles used to generate particular decisions" (Kohlberg, 1981, p. 412).

Kohlberg continued with his stage development theory to eventually include a Stage 7 (Kohlberg, 1981, p. 310). Stage 7 came about in order to answer a fundamental question: "why be moral?" Kohlberg held that at lower levels (stages 1 to 5), the question can be answered:

Stage 1 an appeal can be made to human as opposed to divine authority and punishment, at Stage 2 to one's self-interested needs, at Stage 3 to the approval of others, at Stage 4 to one's self-respect or to one's role within society, and at Stage 5 to the protection of one's right to pursue one's own happiness socially or individually with due regard for the rights and welfare of others (Kohlberg, 1981, p. 344).

In Stage 6 however, Kohlberg held that the "universal ethical principles cannot be as immediately justified by the realities of the human social order. Such a morality uniquely 'requires' an ultimate stage of religious orientation required by universal moral principles..." (1981, p. 344). This stage he would deem to be Stage 7. Stage 7 is compared to Fowler's "sixth stage of faith or [Kohlberg's] sixth stage of religious reasoning" (Kohlberg, 1981, p. 344). James Fowler built a model for stages of faith which was shaped after Kohlberg's 6 Stages of moral development.

2. Strengths and Weaknesses of Kohlberg's Model

A major criticism of Kohlberg's stage theory came from Carol Gilligan (1982) "claiming that men's moral reasoning is privileged over women's" (Dawson, 2002, p. 154).

Gilligan suggested that Kohlberg's model only represented what was happening in a male population and did not accurately reflect moral development in women. Dawson (2002) later concluded that "sex explains about 0.3% of the variance when entered into a stepwise regression of moral ability estimate with education and age" (Dawson, 2002, p. 163).

Dawson (2002) describes education and age as the two components that narrowed the gender variance found in Gilligan's research on moral ability. Education accounted "for most of the variance (63%) in moral ability estimates" (Dawson, 2002, p. 163). Age showed that people increased in Kohlberg's moral ability about "1/2 stage for every four years of formal education." (Dawson, 2002, p. 162) This lends support to the conceptualization of Kohlberg's later stages (Stages 4, 5 & 6) as "adult stages" (Dawson, 2002, p. 164).

Dawson's research also showed that people progressed in stages, reaffirming Kohlberg's stage model. This is supported by progressive changes in which, "one qualitatively distinct mode of reasoning is replaced by another qualitatively distinct mode of reasoning" (Dawson, 2002, p. 164). But Dawson noted that there should be a ½ stage between stages 3 and 4 of Kohlberg's model. Many adults fall in the transitional place at what would be 3.5 of Kohlberg's model.

3. Rest's Stages of Moral Development

James Rest (1986), built upon the work of Laurence Kohlberg. Rest also developed a way of measuring the moral reasoning level at which a person operates. Rest developed

a "quantitative instrument called the Defining Issues Test (DIT), which results in a 'P score' measuring the percentage of time that people use universal principles" (Coleman & Wilkins, 2004, p. 513). The following table is taken from Coleman & Wilkins, (2004, p. 513) and offers mean P scores for specific occupational groups.

Table 1. Mean P Scores of Various Professions

Seminarians/Philosophers	65.10	Veterinary Students	42.20
Medical Students	50.20	Navy Enlisted Men	41.60
Practicing Physicians	49.20	Orthopedic Surgeons	41.00
Journalists	48.68	Adults in General	40.00
Dental Students	47.60	Business Professionals	38.13
Nurses	46.30	Business Students	37.40
Graduate Students	47.60	High School Students	31.00
Undergrad Students	43.20	Prison Inmates	23.70
Accounting Students	42.80	Junior High Students	20.00

The P scores are derived from a multiple choice test given to an individual. Table 1 includes a sample of seminarians and philosophers that had a P score of 65.10. This means the highest stage of moral reasoning is used 65.1% of the time.

Kohlberg goes on to explain more about moral judgment. As cited in Gibson (2004), "Moral judgment is essentially a way of seeing and resolving moral conflicts. To know whether an action is moral or not we must know how the person judges the situation with which he or she is

confronted" (Kohlberg, 1984, p. 516). Kohlberg is saying that the morality of a situation is determined in part by the person evaluating the moral action.

C. FAITH

Fowler (1981) says that "faith involves an alignment of the heart or will, a commitment of loyalty and trust" (p. 11). Faith is more than a religion or a belief. Religions are made up of people who have faith. "We see cumulative tradition as the various expressions of the faith of people in the past," (Fowler, 1981, p. 9) which is the makeup of a religion. Fowler goes on to say that "elements from a cumulative tradition" can help define and shape a person's faith (p. 56). Fowler further defines belief as "the giving of intellectual assent to propositional statements that codify the doctrines or ideological claims of a particular tradition or group" (p. 55). Belief is only a part of a person's faith.

Faith, understood in this more inclusive sense, may be characterized as an integral, centering process, underlying the formation of beliefs, values, and meanings, that (1) gives coherence and direction to persons' lives, (2) links them in shared trusts and loyalties with others, (3) grounds their personal stances and communal loyalties in a sense of relatedness to a larger frame of reference, and (4) enables them to face and deal with the limited conditions of human life, relying upon that which has the quality of ultimacy in their lives. (Fowler, 1996, p. 56)

The topics of faith addressed in the following part of this literature review are not necessarily moral issues. The discussion shows what affect faith has on social

issues. Fowler's view on the stages of faith development and what affect faith has on social and personnel issues will be explained.

1. Fowler's Stages of Faith Development

a. Pre-stage: Undifferentiated Faith

This pre-stage of faith is considered during the infancy time in a persons' life. There is not much empirical data to support this stage due to the limitations on gathering data with this age group. Fowler believes this to be a key time in a persons' life due to the learning of some important themes which future levels of faith will build upon. Some of these themes include "the quality of mutuality and the strength of trust, autonomy, hope and courage" (Fowler, 1981, p. 121).

b. Stage 1: Intuitive-Projective Faith

This is obviously a young stage of faith representing mainly children between the ages of three to seven (Fowler, 1981). At this stage children are becoming aware of themselves and "sensitive to the twin polarities of pride and shame" (Fowler, 1981, p. 133). Stories are preferred because they help the children express what they feel and understand what they don't. "Concrete operational thinking" (Fowler, 1981, p. 134) is what usually propels people into the next stage of faith.

c. Stage 2: Mythic-Literal Faith

While a few adults have been found at this faith stage, elementary students are most commonly found to have mystic-literal faith. At this stage beliefs are literal. This is a concrete stage where things are absolute. "God is

constructed on the model of a consistent, caring, but just ruler or parent" (Fowler, 1996, p. 60). There are rewards for being good and punishments for being bad. This stage of faith begins to change when people see injustices in life. Fowler coined the term 'eleven-year-old atheists' for children who, in having this latter experience, temporarily or permanently give up belief in a God built along the lines of simple cosmic moral retribution" (Fowler, 1996, p. 61).

d. Stage 3: Synthetic-Conventional Faith

The age group for stage 3 is typically adolescence but can be a stopping place in faith development for some adults. There are great physical and chemical changes going on in the body of adolescents as they move through puberty. This is where "a young person's thought and reasoning take wings" (Fowler, 1996, p. 61). The attributes of God correlate directly with personal qualities such as "accepting love, understanding, loyalty, and support during times of crisis" (Fowler, 1996, p. 61). Relationships with others carry great weight and significantly shape their belief system. Family, peers, and respected adults are among those that are looked to for support and guidance by people at this faith stage. Views and perspectives are lived but not often critically reviewed internally (Fowler, 1996).

For a person to transition from stage 3 to stage 4 they have to face new realities.

Certain unavoidable tensions: individuality versus being defined by a group or group membership; subjectivity and the power of one's strongly felt but unexamined feelings versus objectivity and the requirement of critical

reflection; self-fulfillment or self-actualization as a primary concern versus service to and being for other; the question of being committed to the relative versus struggle with the possibility of an absolute (Fowler, 1981, p. 182).

e. Stage 4: Individuative-Reflective Faith

This stage will commonly take place in young adulthood. Some people never attain this stage while the vast majorities who do, do so between 35 and 40 years of age. People in this stage move away from a self faith closely linked to that of close family and friends. Two main things must happen for this stage to mature: first, people must critically view their own "beliefs, values and commitments" (Fowler, 1996, p. 62). Secondly, people must view their own identity apart from their "previously defining connections" (Fowler, 1996, p. 62). In this second part, people become their own authority in "determining and sanctioning their goals and values" (Fowler, 1996, p. 62). This is a move away from the authority previously placed in others close to them.

People at Stage 4 are "frequently overconfident in their conscious awareness [and] attend minimally to unconscious factors that influence their judgments and behavior" (Fowler, 1996, p. 63). Fowler calls this a "cognitive narcissism" (1996, p. 63). These people are often "confident and authoritative" (Fowler, 1996, p. 63) within their professions but are unaware of their lack of empathy or inability to relate toward others.

f. Stage 5: Conjunctive Faith

Fowler states that at the conjunctive faith stage the "confident clarity about the boundaries of self and faith... must be relinquished" (1996, p. 64). People at Stage 5 realize that they do not have all the knowledge necessary to make decisions about their values and beliefs. We also see at this stage there is an "epistemological humility" (Fowler, 1996, p. 65) or a clear openness with oneself. People at Stage 5 peer into other religions and faith traditions with an unbiased view to see if they hold any truth.

g. Stage 6: Universalizing Faith

The universalizing stage of faith is rare. There is an extreme openness which manifests itself with "groundedness in the being, love, and regard of God" (Fowler, 1996, p. 67). The people here continue to believe they are "finite" (Fowler, 1996, p. 67). They are not perfect and clearly make mistakes socially. For leaders who occupy this stage, Fowler suggests that the difference between the manipulative and effective leader hinges on whether "the leader requires regressive dependence and relinquishing of personal responsibility from his or her followers" (1996, p. 67). Fowler goes on to say that people at the Universalizing Faith stage "are as concerned with the transformation of those they oppose as with the bringing about of justice and reform" (1996, p. 67).

h. Faith Summary

Robinson (2001) stated that faith plays the most significant part in forming ethical decisions in America's society. Faith is often referenced as a belief in

something. From a religious perspective it has been referenced as a belief in God or a higher power. But Fowler (1981) says faith is much more than just a belief. Referencing the writings of Smith, Fowler (1991) says

Faith is deeper, richer, more personal. It is engendered by a religious tradition, in some cases and to some degree by its doctrines; but it is a quality of the person not of the system. It is an orientation of the personality, to oneself, to one's neighbor, to the universe; a total response; a way of seeing whatever one sees and of handling whatever one handles; a capacity to live at more than a mundane level; to see, to feel, to act in terms of, a transcendent dimension. (Fowler, p. 11)

Fowler (1981) expands the definition of faith by quoting Smith again by saying:

Faith, then is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and is stable no matter what may happen to oneself at the level of immediate event. Men and women of this kind of faith face catastrophe and confusion, affluence and sorrow, unperturbed; face opportunity with conviction and drive; and face others with cheerful charity. (Fowler, 1981, p. 11)

Fowler states that "faith...is the relation of trust in and loyalty to the transcendent about which concepts or propositions-beliefs-are fashioned" (1981, p. 11). Fowler goes on to say that all of the world's religions parallel this definition of faith. Religion plays a role in this faith because it is the "culmination [of those] traditions" (Fowler, 1981, p. 9).

2. Research on Faith and Religion

There has been a lack of focus on religion within the social science field. Within the last 30 years, most scientific studies have neglected religion as a serious factor in hypotheses or discussion (Gorsuch, 1988).

Unfortunately, the studies have often not taken religion seriously even after it has been empirically found to be a major variable. For example, when Gorsuch & Butler (1976) reviewed substance abuse, they found religion to be the most consistently replicated correlate of nonabuse. It was not unusual to find religion the most significant predictor in the study and yet have it ignored in both the discussion and the abstract. (Gorsuch, 1988, p. 209)

Research shows that religion affects how people act and what people say (Gorsuch, 1988). The being of a person is affected by their religious beliefs. Religious beliefs tend to be internalized through faith. This internalization subsequently affects ethical decision making. "Religion relates consistently to, for example, reductions in use of illegal drugs, in prejudicial attitudes, and in nonmarital sexual behavior" (Gorsuch, 1988, p. 209).

a. Drug and Alcohol Abuse

Studies by Spilka, Hood, and Gorsuch (Gorsuch, 1988) show that "religion is one of the most consistent correlates of drug noninvolvement" (Gorsuch, 1988, p. 210). In Gorsuch's 1976 study, he finds that "the religious abuse alcohol less than do the nonreligious" (Gorsuch, 1988, p. 210). Gorsuch (2006) states that "all denominations use less alcohol than nonreligious. Of those who do drink, the religious abuse alcohol less than do the nonreligious" (Gorsuch, 1988, p. 208).

The abuse of alcohol is an example of a behavior linked to bad ethical decisions. The abuse of alcohol often leads to sexual assault and other violent crimes. The Institute for Global Ethics (2006) quoted that "2,374 allegations of sexual assault were lodged during 2005" in the military (p. 1). In a Sexual Assault Victim Intervention (SAVI) brief at the U.S. Naval Academy, Naval Criminal Investigation Service (NCIS) Agent Michelle Robinson stated that "all sexual assault cases at the U.S. Naval Academy in the last three and a half years involved alcohol, minus one" (Personal Communication, Agent Michelle Robinson, May 4, 2006.)

b. Discrimination

Any time discrimination occurs in an organization the people who make up that organization will be negatively affected, which ultimately breaks down the organization itself. This does not lend itself to the creation of an effective fighting force within the military (Personal Communication, Chief of Naval Operations Admiral Michael Mullen, December, 2005). Discrimination is contrary to what the Navy as an organization espouses. Gorsuch (Gorsuch & Aleshire, 1976) summarizes research on religion and discrimination.

1. Active church members were among the least prejudiced in society, and inactive church members were among the most prejudiced in society.
2. Religious behavior such as church attendance is curvilinearly related to prejudice, with most prejudiced being those who are peripherally involved in religion and the less prejudiced being those who are heavily involved.

3. Those with an intrinsic orientation towards religion are relatively unprejudiced, whereas those with an extrinsic view are relatively prejudiced.

c. Sex

Spilka, Hood, and Gorsuch's 1985a study on sex (as cited in Gorsuch 1988) concluded that

...the frequency of sexual intercourse among married couples is the same for religious and nonreligious people. However, the religious people have been involved in premarital and extramarital sex at a rate approximately one half that of the nonreligious people (p. 208).

Thus, the religious faith or religious involvement is negatively correlated with extra marital sexual relationships.

d. Caring for People and Leading

The Naval Academy and Navy are training their leaders to lead from the front with a selfless view (Curphy, Ginnett and Hughes, 2006). In light of this leadership style, making an ethical decision with the unit and mission first puts the entire process of decision making in perspective. Batson et al. (as cited in Gorsuch, 1988) said that "note that the literature consistently shows that (a) religious people report more helpfulness towards others and (b) more religious people help others" (p. 198)

Faith, so Niebuhr and Tillich tell us, is a universal human concern. Prior to our being religious or irreligious, before we come to think of ourselves as Catholics, Protestants, Jews or Muslims, we are already engaged with issues of faith. Whether we become nonbelievers, agnostics or atheists, we are concerned with how to put our

lives together and with what will make life worth living. Moreover, we look for something to love that loves us, something to value that gives us value, something to honor and respect that has the power to sustain our being (Fowler, 1981, p. 5).

D. FAITH, HISTORY AND THE UNITED STATES

The faith of the United States and the Navy is reviewed briefly in this section. A nation's history paints a good picture about the morals the nation embraces.

In his Farewell Address of September 1796, Washington called religion, as the source of morality, "a necessary spring of popular government," while Adams claimed that statesmen "may plan and speculate for Liberty, but it is Religion and Morality alone, which can establish the Principles upon which Freedom can securely stand" (Library of Congress, 1998g para. 2).

1. Faith in a Historical Context of the United States

Under severe persecution, the pilgrims that first colonized New England landed there for the purpose of religious freedom. Their intent was to worship God through the scriptures and teachings of Jesus Christ (Library of Congress, 1998b). Some people who came to places like Virginia for the purpose of making money also wanted to benefit the church with their profits. They "considered themselves 'militant Protestants' and worked diligently to promote the prosperity of the church" (Library of Congress, 1998b, para. 2). One might think that faith might fade as the population in the new colony grew but to the contrary "between 1700 and 1740 (almost 140 years after the pilgrims landed), an estimated 75 to 85 percent of the population

attended churches" (Library of Congress, 1998c, para. 1). Church attendance is one key component in the establishment of a person's faith (Gorsuch, 1988)

One place where ethical values of a nation come to light is through its laws (Fowler, 1981). The founding fathers who wrote the declaration of Independence and Constitution of the United States had faith in God. Fifty-two of the 55 authors and signers of the Constitution were "orthodox members" in a local Christian Church (LaHaye, 1990, p. 30). Most of the 13 states had laws where only people who attended church and believed that Jesus was and is the Son of God could represent them in the government (LaHaye, 1990, p. 33). Maryland also employed this state officials test when they passed a "Declaration of Rights on August 14, 1776, after the Declaration of Independence was signed" (p. 74). LaHaye (1990) quotes the law as follows (as cited from Thorpe, 1968):

XXXV. That no other test or qualification ought to be required, on admission to any office of trust or profit, than such oath of support and fidelity to this State, and such oath of office, as shall be directed by this Convention, or the Legislature of this State, and a declaration of a belief in the Christian religion.

XXXVI. That the manner of administering an oath to any person, ought to be such, as those of the religious persuasion, profession, or denomination, of which such person is one, generally esteem the most effectual confirmation, by the attestation of the Divine Being (p. 74).

2. Religion in a Historical context in the U.S. Military/Navy

When it came to morality in the military, the government placed great importance in faith through

religion. Congress believed it to be important that the military (especially the Navy) abide by the Christian biblical view. Shortly after the English Colonies broke from Britain and signed the Declaration of Independence, a shortage of Bibles occurred. Due to the source of Bibles being from the United Kingdom, the newly formed Congress passed a law to print new Bibles and distribute them to the troops (LaHaye, 1990).

a. *Morality in the Army*

"Congress was apprehensive about the moral condition of the American army and navy and took steps to see that Christian morality prevailed in both organizations" (Library of Congress, 1998e, para. 12). In the Articles of War, Congress laid out the first rules and regulations governing the conduct of the Continental Army. These were adopted, June 30, 1775 and revised on September 20, 1776. Three of the four articles in the first section of the Articles of War were religious in nature.

Article 2 earnestly recommended to all officers and soldiers to attend divine services. Punishment was prescribed for those who behaved indecently or irreverently in churches, including courts-martial, fines and imprisonments. Chaplains who deserted their troops were to be court-martialed." (Library of Congress, 1998e, para. 12).

b. *Morality in the Navy*

"Congress particularly feared the navy as a source of moral corruption and demanded that skippers of American ships make their men behave" (Library of Congress, 1998e, para. 13). The following quote goes on to explain more of the context from which the Congress operated. This

gives a good example of both how the Congress viewed the Navy and how Congress felt overcoming the Navy's moral deficiencies could be best handled.

The first article in Rules and Regulations of the Navy [was] adopted on November 28, 1775, ordered all commanders "to be very vigilant . . . to discountenance and suppress all dissolute, immoral and disorderly practices." The second article required those same commanders "to take care, that divine services be performed twice a day on board, and a sermon preached on Sundays." Article 3 prescribed punishments for swearers and blasphemers: officers were to be fined and common sailors were to be forced "to wear a wooden collar or some other shameful badge of distinction (Library of Congress, 1998e, par. 13).

The founding fathers set the framework through which the United States defines ethical values, which is the Constitution and Bill of Rights. These ethical values of the nation are defined more clearly by the laws passed by Congress, state, and local governments. Ethical values for the military have been defined further by the Uniform Code of Military Justice (UCMJ). The UCMJ is another set of laws bearing on values. Those laws are more stringent and applicable for the armed forces. At the United States Naval Academy more rules and regulations defining appropriate behavioral codes have been put in place. An example is the Honor and Conduct system. All together, these laws help set the ethical standards that the military (and more directly the U.S. Naval Academy) are to uphold.

E. CONCLUSION

This chapter has reviewed the literature for moral development and faith. Scholars and researchers hold that morality develops in stages. Amongst the leaders in this

theory, Dr. Kohlberg posits six stages. Fowler parallels this theory with six stages of faith development. Research bearing on the construct of faith concluded that it positively affected a variety of behaviors connected to morality and ethics: Moral decision making is often affected by one's faith.

The degree to which faith influences moral decisions has yet to be determined. What remains unclear is how specific religious beliefs or faith-based behaviors are specifically related to stages of moral development and ethical decision making. This research will specifically examine moral decisions and their connection to religious faith, operationally defined as the amount of time associated with their religious activities. The hypothesis is that people who rate their religious faith as more important, and who engage in more frequent religious behaviors will make moral decisions consistent with the higher levels of Kohlberg's moral stage model.

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III. RESEARCH METHODOLOGY AND DATA ANALYSIS

A. INTRODUCTION

The purpose of this research is to see how or if faith plays a role in the moral decision making process, specifically in the life of a midshipman at the United States Naval Academy. A quantitative analysis will be undertaken for this process.

The Canadian military constructed an "Ethical Decision-Making" survey in 1999 (Kelloway, Barling, Harvey, & Adams-Roy, 1999). The Canadian decision-making model looked at four aspects of the ethical decision making process: recognizing a moral issue, making a moral judgment, establishing a moral intent, and engaging in moral behavior. The purpose of the Canadian study was to test how one comes to a moral decision.

The United States Naval Academy has reshaped the Canadian Defense survey to test the ethical decision-making process of its Midshipman. The Ethical Decision Making Instrument (EDMI) was administered in November 2005 at the USNA.

B. METHODOLOGY

1. Instrument Used

The EDM I was initially developed at the Naval Academy in January of 2003 (Holmes, 2003). A volunteer working group of eight personnel met at the request of the Ethics and Character Assessment Steering Committee with two goals:

To review various instruments already in use at the Naval Academy, and to a) map what they contribute to our understanding of the moral

development of midshipmen, and b) suggest what further analysis of the data that might be performed to shed additional, useful light on their moral development.

To review several instruments not presently in use (but suggested by others for use), and to make recommendations as to which of them, in whole or in part, alone or in combination, the Naval Academy should employ to add to our understanding of the moral development of Midshipmen (Holmes, 2003, p. 1).

The volunteer team began the process of working on the stated mandates. According to Holmes (2003) they reviewed existing instruments: Honor Survey, the Quality of Life Survey, the ACE, the ACE Follow-On Test for 1/C midshipmen, the Myers-Briggs Type Indicator, the Personal Safety Survey, the NAAA Exit Survey, and the Plebe Assessment of Character Development Training Program.

The team continued with more reviews of candidate instruments: the Defining Issues Test (DIT), The Moral Judgment Test (MJT); The Center for Academic Integrity's Student Survey and Faculty Survey (as administered by Rutgers); The U.S. Air Force Academy's Character Assessment Self Rating Form, Behavioral Desirability Scale, and Primary, Peer and Subordinate Ratings, The North Carolina Department of Correction Instruments (various) developed by the Institute for Global Ethics (Dr. Rush Kidder); and the Measurement Instrument of the Canadian Armed Forces (Holmes, 2003, p. 2). Ultimately, the team decided to use the Canadian Armed Forces Measurement Instrument and modify it to accommodate the specific interests of the USNA.

The Canadian model emphasized six constructs that they believed influenced the moral decision making process. The constructs include; rule, care, consequence, virtue, self-

interest, and multiple approach. A seventh construct, faith, was added by the USNA to the EDM I because the working group at the Naval Academy believed it too may affect the moral decision making process.

2. Participants / Procedure

Midshipmen at the United States Naval Academy are the participants in this study. A midshipman is a volunteer that attends the United States Naval Academy after a congressional nomination and rigorous screening process. Upon successful completion of this service academy, midshipmen are commissioned as Naval Officers in the United States Navy or Marine Corps. Approximately 1200 midshipmen enter a new class every year. The total population of the campus (Brigade of Midshipmen) is 4,500.

The final product of the EDM I was tested and then administered in November of 2005 to 1751 midshipmen. Of those, 812 midshipmen completed the survey online, for a 46% response rate. Of the 812 midshipmen who completed the survey, 410 were also given the faith survey. Of the 410 who were administered the faith survey, 319 provided usable results, for a 78% response rate. The population used for this analysis are those who completed both the EDM I and the faith surveys (N=319).

A theoretical and statistical model was built to help clarify the influence of faith on moral intent in the sample as a whole. This model will comprise three steps that show the progression from the selection of a dependant variable to the influence of faith on the moral decision making process.

3. Building a Model to Identify the Influence of Faith on Moral Intent

The purpose of this model is to identify the influence of faith on moral intent. This model is broken down into a three step process that is illustrated in Figure 1. The first step will be selecting a dependent variable. The second step will look at the dimensions of the moral decision making process. Finally, the third step will view the effect of faith on moral decision making using a linear regression.

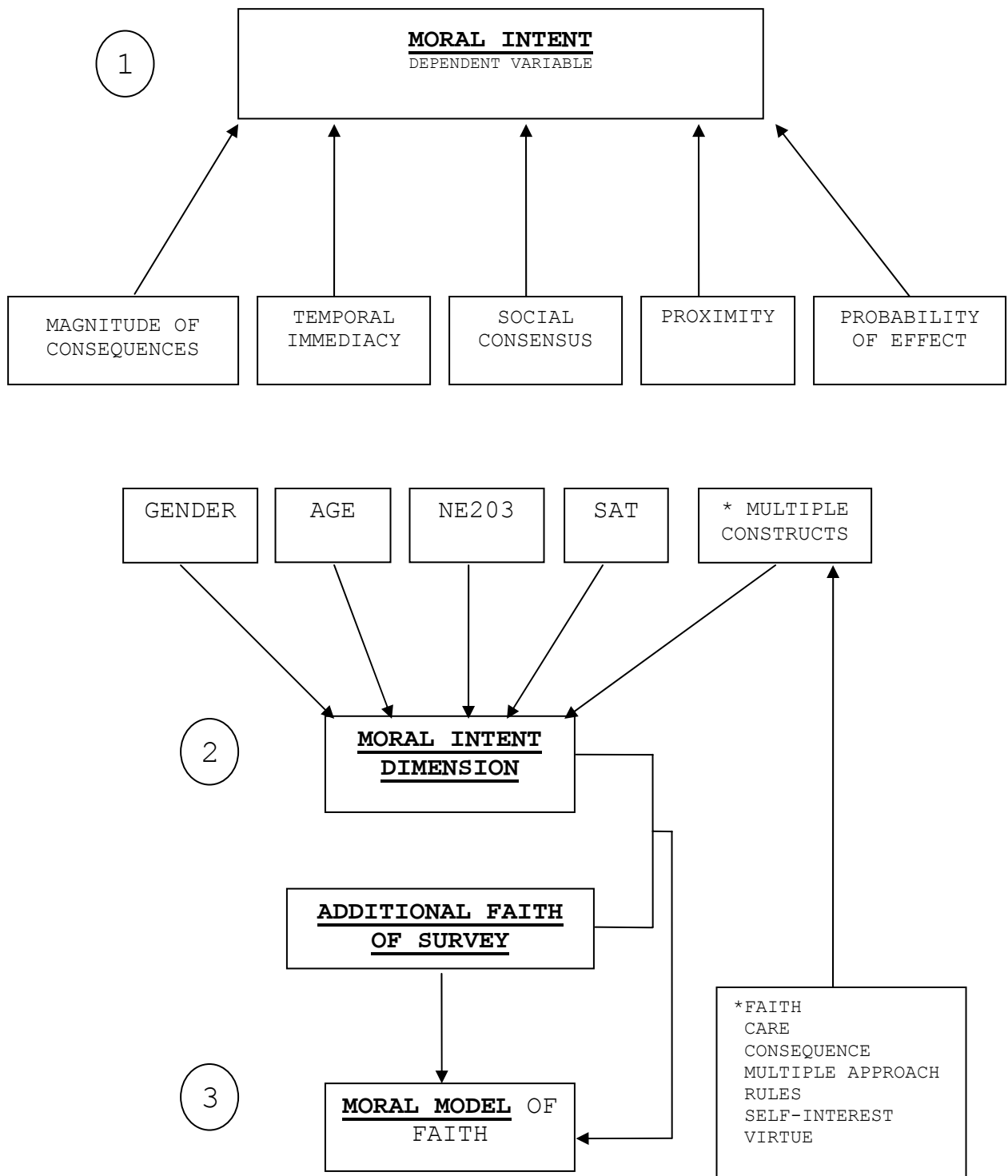


Figure 1. Moral Intent Model

Step 1. The first step in building this model is to determine a dependent variable that shows intention in the moral decision making process. Within the EDM, there is a question which asks about moral intent ("Please indicate the likelihood that you would make the same decision described in the scenario" also listed in Appendix C) for each scenario.

The scenarios are designed to vary in moral intensity, according to Jones' theory (see Appendix B). The first step in this analysis is to identify which scenario has best overall moral intensity and use the moral intent question from that scenario using a linear regression. Jones' theory states that there are six factors that contribute to moral intensity. The Canadian Model and EDM only incorporated five of Jones' moral intensity dimensions due to the lack of evidence for the sixth dimension (which is concentration of effect) (Dursun, 2004). The five moral intensity dimensions used are; a) magnitude of consequence (total amount of harm or benefit from the moral action); b) temporal immediacy (the length of time between the act and the consequence); c) social consensus (the perception by society in which the act is good or evil); d) proximity (how close the person making the decision is to those affected by the act); and, e) probability of effect (the chances that the act will cause harm).

Step 2. Once a dependent variable is identified, the next step will look at the dimensions of moral decision making according to the factors identified in the literature. In this analysis, the following variable characteristics will be used: a) age (at time of survey); b) gender; c) NE203 (sophomore year ethics course), d) SAT

scores; and e) the multiple constructs (rule, care, faith, consequence, self interest, virtue and multiple-approach). Using a series of linear regressions, the characteristics of moral decision making will be analyzed.

Step 3. This final step will build on previous analyses to look at the effect of faith on moral decision making using a linear regression. Four questions were selected from the faith survey for use as independent variables in relation to the dependant variable derived in Step 2. These four questions were chosen based on their utility in measuring frequency and intensity of faith based behaviors (Gorsuch, 1988). The four questions are:

1. I currently attend an organized religious activity ____ times a month? 0, 1, 2, 4, 8, 10 or more
2. How often do you read a religiously based text (Torah, Koran, or Bible)? Never, once a day, a few times a day, once a week, once a month, only at church
3. Is there a God? Yes, no or I don't know
4. How often do you pray? Once a day, a few times a day, a lot during the day, weekly, monthly, or never.

C. DATA ANALYSIS

1. Descriptive Statistics

Descriptive statistics for the seven constructs believed to affect moral decisions that were used in the EDM I are shown in Table 2. These seven include: rule, self-interest, virtue, care, faith, multiple approach and consequence. The statements are listed in Appendix A (EDMI PART I). The response options to the statements are: strongly disagree (1), disagree (2), neutral-neither agree

nor disagree (3), agree (4), and strongly agree (5). As the mean response deviates from 3.0, there is increasing intensity of agreement or disagreement with the statement.

Table 2. Descriptive Statistics - Seven Moral Constructs

	N	Min	Max	Mean	Std. Error	Std. Dev
1. It is important to follow the law and/or regulations at all times. (rule)	319	1	5	3.68	.053	.938
8. An action that violates the law is always wrong. (rule)	319	1	5	2.02	.042	.748
14. Rules and laws are the most appropriate basis for making ethical decisions. (rule)	319	1	5	2.61	.049	.878
23. The legal system and organizational regulations define what is right and what is wrong. (rule)	319	1	5	2.56	.052	.936
2. The most important consideration in reaching a decision is how the outcome will affect me. (self)	319	1	5	2.34	.055	.990
19. When making an ethical decision, each of us look out for our own best interests. (self)	317	1	5	2.35	.050	.883
22. In this world, everyone has to look out for themselves. (self)	319	1	5	2.67	.058	1.038
3. A person of good character will act with honor as a guide. (virtue)	314	1	5	4.15	.045	.794
10. Good character will always lead to good action. (virtue)	319	1	5	2.75	.056	.996
17. In making ethical decisions, I always try to do what a person of integrity would do. (virtue)	318	1	5	3.99	.042	.749
4. A decision that has positive outcomes is always a good decision. (consequence)	316	1	5	2.61	.051	.907
9. The only way to judge whether an action is right us by the outcomes of the action. (consequence)	316	1	5	2.23	.046	.824
20. You can always evaluate the quality of a decision by the results of the decision. (consequence)	317	1	5	2.53	.052	.923
5. My faith is the most important basis for making ethical decisions. (faith)	317	1	5	3.10	.071	1.264
15. Ethical decisions are ultimately based on religious teachings. (faith)	316	1	5	2.75	.062	1.107
21. A personal relationship with a divine being is the foundation by which ethical decisions are made. (faith)	318	1	5	2.76	.062	1.105
6. The primary ethical obligation is to care for other human beings. (care)	316	1	5	3.84	.045	.808
12. The most important ethical principle is to ensure that nobody is harmed by your actions. (care)	318	1	5	2.76	.050	.896
18. It is always ethical to show care for another person. (care)	318	1	5	3.73	.048	.861
7. Ultimately, there is a set of principles that people should use to make ethical decisions. (multiple)	317	1	5	3.86	.045	.806
11. It is not one, but rather a combination of ethical approaches that I use to determine what to do. (multiple)	319	1	5	3.94	.042	.758
13. There is generally more than one correct solution to an ethical problem. (multiple)	318	1	5	3.84	.041	.731
16. What is right in one culture is not necessarily right in another. (multiple)	319	1	5	3.79	.055	.975
Valid N (list wise)	289					

Statement number three (virtue) resulted in the highest mean of 4.15 showing the highest agreement among the 23 statements. Statement number eight (rule) had the lowest mean of 2.02 indicating the strongest disagreement among the 23 statements.

Descriptive statistics for moral intent were provided for each of the five scenarios listed in Appendix B and are shown in Table 3. The question used for moral intent is "Please indicate the likelihood that you would make the same decision described in the scenario" also listed in Appendix C. The scale ranges from 1 to 7 with 1 being "definitely would" and 7 being "definitely would not."

Table 3. Descriptive Statistics Moral Intent

	N	Min	Max	Mean	Std. Error	Std. Deviation
S1-8 Please indicate the likelihood that you would make the same decision described in the scenario.	316	1	7	3.97	.086	1.528
S2-8 Please indicate the likelihood that you would make the same decision described in the scenario.	318	1	7	5.70	.079	1.410
S3-8 Please indicate the likelihood that you would make the same decision described in the scenario.	317	2	7	5.57	.080	1.430
S4-8 Please indicate the likelihood that you would make the same decision described in the scenario.	314	2	7	4.80	.081	1.427
S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.	314	1	7	3.61	.084	1.492
Valid N (list wise)	308					

Scenario five showed the lowest mean, 3.61. The sample population would most likely make the same decision in this scenario. Scenario two showed the highest mean of 5.70. The sample population would be least likely to make the same decision.

Descriptive statistics for moral intensity is broken down in each of the five scenarios which are shown in Tables 4 through 8, respectively. These questions viewed Jones' five moral intensity dimensions used in the EDM I. Table 3 shows the first question for each scenario. The questions are listed in their entirety in Appendix C. Response options range in intensity from 1 to 7.

Table 4. Moral Intensity Descriptive Statistics Question 1

	N	Minimum	Maximum	Mean	Std. Dev
S1-1 The possible harm resulting from the decision within the context of that situation would be:	318	1	7	3.06	1.473
S2-1 The possible harm resulting from the decision within the context of that situation would be:	317	1	7	4.71	1.477
S3-1 The possible harm resulting from the decision within the context of that situation would be:	317	1	7	4.01	1.686
S4-1 The possible harm resulting from the decision within the context of that situation would be:	316	1	7	4.20	1.570
S5-1 The possible harm resulting from the decision within the context of that situation would be:	312	1	7	4.47	1.450
Valid N (listwise)	307				

Table 4 shows question one for each scenario. Question 1 ranges from "minor" being a 1 to "severe" being a seven. Scenario one had the lowest mean of 3.06. Scenario two had the highest mean of 4.71.

Table 5. Moral Intensity Descriptive Statistics Question 2

	N	Minimum	Maximum	Mean	Std. Dev
S1-2 Any negative consequences of that decision are likely to occur:	318	1	7	3.80	1.570
S2-2 Any negative consequences of that decision are likely to occur:	317	1	7	4.11	1.615
S3-2 Any negative consequences of that decision are likely to occur:	318	1	7	4.00	1.579
S4-2 Any negative consequences of that decision are likely to occur:	316	1	7	3.71	1.595
S5-2 Any negative consequences of that decision are likely to occur:	314	1	7	3.93	1.469
Valid N (listwise)	310				

Table 5 shows question two for each scenario. Question 2 ranges from "after a long time" being a 1 to "immediately" being a 7. Scenario four had the lowest mean of 3.71. Scenario two had the highest mean of 4.11. The variation between means for each scenario was small.

Table 6. Moral Intensity Descriptive Statistics Question 3

	N	Minimum	Maximum	Mean	Std. Dev
S1-3 Most other midshipmen would consider that decision to be:	319	1	7	3.51	1.466
S2-3 Most other midshipmen would consider that decision to be:	316	1	7	5.54	1.290
S3-3 Most other midshipmen would consider that decision to be:	318	1	7	5.72	1.339
S4-3 Most other midshipmen would consider that decision to be:	316	1	7	4.79	1.352
S5-3 Most other midshipmen would consider that decision to be:	314	1	7	3.67	1.256
Valid N (listwise)	310				

Table 6 displays question three for each scenario. Question 3 ranges from "appropriate" being a 1 to "inappropriate" being a 7. Scenario one had the lowest mean of 3.51. Scenario three had the highest mean of 5.72.

Table 7. Moral Intensity Descriptive Statistics Question 4

	N	Minimum	Maximum	Mean	Std. Dev
S1-4 The specific decision would negatively effect:	318	1	7	3.29	1.461
S2-4 The specific decision would negatively effect:	318	1	7	3.28	1.638
S3-4 The specific decision would negatively effect:	316	1	7	2.26	1.468
S4-4 The specific decision would negatively effect:	314	1	7	3.30	1.614
S5-4 The specific decision would negatively effect:	315	1	7	4.51	1.625
Valid N (listwise)	309				

Table 7 displays question four for each scenario. Question 4 ranges from "my company" being a 1 to "people outside of my company" being a 7. Scenario five resulted in the lowest mean of 2.26.

Table 8. Moral Intensity Descriptive Statistics Question 5

	N	Minimum	Maximum	Mean	Std. Dev
S1-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	318	1	7	3.44	1.595
S2-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	315	1	7	5.11	1.499
S3-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	314	1	7	4.39	1.677
S4-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	314	1	7	4.21	1.621
S5-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	315	1	7	4.53	1.350
Valid N (listwise)	304				

Table 8 shows question five with each scenario. Question 5 ranges from "not likely" being a 1 to "very likely" being a 7. Scenario one had the lowest mean of 3.44. Scenario two had the highest mean of 5.11.

2. Model-Based Analysis

Step 1. Determining a Dependent Variable

Step 1:

H_0 : There is no relationship between the five levels of moral intensity and moral intention for each scenario.

H_A : There is a relationship between the five levels of moral intensity and moral intention for each scenario.

Step 2:

The $\alpha = .05$

Step 3:

A linear regression will be used, with the dependent variable being moral intention (S5-8) and the independent variables being the five measures of moral intensity dimension. A model will be built using each scenario listing 1 through 5. Model Summary 1 uses the independent variables from scenario one. Linear regressions are listed in Tables 9 to 57.

Scenario 1:

Table 9 is a model summary that shows r (multiple correlation coefficient). The range is between 0 and 1 in correlation with larger values (closer to |1|) indicating stronger relationships.

Table 9. Model Summary Scenario 1

R	R Square	Adjusted R Square	Std. Error of the Estimate
.447 (a)	.200	.186	1.370

Table 9 shows .447 correlation between the observed and predicted values of moral intention. The regression value in Table 9 is .200. This shows the proportion of variation in moral intention (dependant variable) explained by the regression model with a range from 0 to 1. As r^2 gets closer to 1, the better it fits the model. Adjusted r^2 is .186. The model summary tries to refine r^2 to more closely reflect the fit of the model for moral intent as it is explained through moral intensity.

Table 10 is an analysis of variance that summarizes the results of moral intent explained through moral intensity. The regression output displays information about

the variation accounted for by the model. The residual output displays info about the variation that is not accounted for by the model. The total output is the sum of the information for regression and residual.

Table 10. ANOVA Scenario 1

	Sum of Squares	df	Mean Square	F	Sig.
Regression	143.205	5	28.641	15.253	.000 (a)
Residual	574.590	306	1.878		
Total	717.795	311			

This model has a high residual (574.590) in comparison to the regression (143.205) which means it fails to explain much of the variation in the dependant variable of moral intent. Also, for the model to be valid it has to have a significance of .05 or less. Table 10 shows the model to be significant to the .000. With the significance being .000 this model shows the independent variables of moral intensity in Scenario 1 are able to explain the variation in the dependant variable of moral intention.

Three questions in Table 11 contribute to the model with a standard error of .05 or less. As illustrated in Table 11, for the question to be significant the standard error has to be at a .05 or less. S1-1 (magnitude of consequences) has a standard error of .010, S1-3 (social conscience) has a standard error of .000, and S1-4 (proximity) has a standard error of .021. The linear regression uses a t-test and measures if the five moral intensity dimensions are contributing to moral intent (dependant variable). Beta is the coefficient. Beta is a

weighted factor that says one unit of change in the independent variable creates a factor of change in the dependant variable. Questions S1-2 and S1-4 show that with one unit of change in the independent variable there would be a negative change in the dependant variable.

Table 11. Coefficients Scenario 1

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	2.693	.336		8.016	.000
S1-1 The possible harm resulting from the decision within the context of that situation would be:	.155	.060	.149	2.595	.010
S1-2 Any negative consequences of that decision are likely to occur:	-.040	.050	-.041	-.803	.423
S1-3 Most other midshipmen would consider that decision to be:	.371	.059	.359	6.329	.000
S1-4 The specific decision would negatively effect:	-.125	.054	-.120	-2.328	.021
S1-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	.018	.056	.019	.317	.751

a Dependent Variable: S1-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Tables 12 through 14 show a rerun of the linear regression using only the dependent variables that had a standard error of .05 or less for scenario one. Table 12 is a model summary rerun. Table 13 is the anova rerun. Table 14 displays the coefficients for scenario one.

Table 12. Model Summary Rerun Scenario 1

R	R Square	Adjusted R Square	Std. Error of the Estimate
.432 (a)	.187	.179	1.377

Table 13. ANOVA Rerun Scenario 1

	Sum of Squares	df	Mean Square	F	Sig.
Regression	135.134	3	45.045	23.757	.000 (a)
Residual	587.786	310	1.896		
Total	722.920	313			

Table 14. Coefficients Rerun Scenario 1

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	2.654	.274		9.667	.000
S1-1 The possible harm resulting from the decision within the context of that situation would be:	.151	.057	.146	2.666	.008
S1-3 Most other midshipmen would consider that decision to be:	.367	.057	.355	6.462	.000
S1-4 The specific decision would negatively effect:	-.128	.053	-.124	-2.396	.017

a Dependent Variable: S1-8 Please indicate the likelihood that you would make the same decision described in the scenario.

The rerun variables are used in the final analysis and placed in Table 39.

Scenario 2:

Table 15 in model summary two shows r (multiple correlation coefficient) has a .579 correlation between the observed and predicted values of moral intention. R^2 in model summary 2 is .335. Adjusted r^2 is .324.

Table 15. Model Summary Scenario 2

R	R Square	Adjusted R Square	Std. Error of the Estimate
.579 (a)	.335	.324	1.144

As shown in Table 16, the ANOVA has a residual of 399.373 in comparison to the regression of 201.290 with a total of 600.662. This ANOVA shows that the model of moral intensity to be significant at the .000 level of significance. This model shows the independent variables of moral intensity in Scenario 2 are able to explain in part the variation in the dependant variable of moral intention.

Table 16. ANOVA Scenario 2

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	201.290	5	40.258	30.745	.000 (a)
Residual	399.373	305	1.309		
Total	600.662	310			

As illustrated in Table 17, for Scenario 2, one question contributed to the model with a standard error of .05 or less. S2-3 has a standard error of at least .000. The independent variable of S2-5 is close with a significance of .070. Questions S2-2 and S2-4 show that

with one unit of change in the independent variable there would be a negative change in the dependant variable (same questions as scenario 1).

Table 17. Coefficients Scenario 2

	Unstandardized Coefficients		Standardized Coefficients	t		Sig.
	B	Std. Error	Beta	B	Std. Error	
(Constant)	2.264	.362		6.249		.000
S2-1 The possible harm resulting from the decision within the context of that situation would be:	.084	.060	.089	1.418		.157
S2-2 Any negative consequences of that decision are likely to occur:	-.072	.045	-.084	-1.605		.110
S2-3 Most other midshipmen would consider that decision to be:	.526	.059	.485	8.975		.000
S2-4 The specific decision would negatively effect:	-.021	.040	-.025	-.524		.601
S2-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	.099	.055	.107	1.818		.070

a Dependent Variable: S2-8 Please indicate the likelihood that you would make the same decision described in the scenario.

For scenario two, one question contributed to the model with a standard error of .05 or less. S2-3 has a standard error of at least .000. Tables 18 to 20 show the rerun data. The independent variable of S2-5 is close with a significance of .070. Questions S2-2 and S2-4 show that with one unit of change in the independent variable there would be a negative change in the dependant variable (same questions as scenario 1).

Table 18. Model Summary Rerun Scenario 2

R	R Square	Adjusted R Square	Std. Error of the Estimate
.559 (a)	.312	.310	1.152

a Predictors: (Constant), S2-3 Most other midshipmen would consider that decision to be:

Table 19. ANOVA Rerun Scenario 2

	Sum of Squares	df	Mean Square	F	Sig.
Regression	189.102	1	189.102	142.601	.000 (a)
Residual	416.392	314	1.326		
Total	605.494	315			

Table 20. Coefficients Rerun Scenario 2

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	2.392	.286		8.357	.000
S2-3 Most other midshipmen would consider that decision to be:	.601	.050	.559	11.942	.000

a Dependent Variable: S2-8 Please indicate the likelihood that you would make the same decision described in the scenario.

A linear regression was used with question S2-3 in Tables 18, 19 and 20 (social conscience of the moral intensity dimension) as the independent variable and question S2-8 (moral intentions) as the dependant variable. Moral intentions contributed to the model with a standard error of .05 or less.

Scenario 3:

Tables 21, 22, and 23 display data from scenario three. Model summary scenario 3 is listed in Table 21 showing the multiple correlation coefficient.

Table 21. Model Summary Scenario 3

R	R Square	Adjusted R Square	Std. Error of the Estimate
.687(a)	.473	.464	1.038

Table 21 using model summary 3 shows r (multiple correlation coefficient) has a .687 correlation between the observed and predicted values of moral intention. r^2 in model summary 3 is .473. Adjusted r^2 is .464.

Table 22 for the ANOVA scenario 3 has a residual of 327.447 in comparison to the regression of 293.340. Table 21 shows that the model of moral intensity to be significant to the .000 level. This model shows the independent variables of moral intensity in scenario 3 are able to explain in part the variation in the dependant variable of moral intention.

Table 22. ANOVA Scenario 3

	Sum of Squares	df	Mean Square	F	Sig.
Regression	293.340	5	58.668	54.467	.000(a)
Residual	327.447	304	1.077		
Total	620.787	309			

The coefficients for scenario three are listed in Table 23. One question contributed to the model with a standard error of .05 or less.

Table 23. Coefficients Scenario 3

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	1.352	.364		3.717	.000
S3-1 The possible harm resulting from the decision within the context of that situation would be:	.021	.047	.025	.446	.656
S3-2 Any negative consequences of that decision are likely to occur:	.052	.041	.058	1.281	.201
S3-3 Most other midshipmen would consider that decision to be:	.701	.053	.662	13.343	.000
S3-4 The specific decision would negatively effect:	-.016	.045	-.017	-.359	.719
S3-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	-.007	.046	-.008	-.150	.881

a Dependent Variable: S3-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Table 23 shows the independent variable of S3-3 (social consensus) having a standard error of .000. Questions S3-4 and S3-5 show that with one unit of change in the independent variable there would be a negative change in the dependant variable (S3-4 is negative in the same questions as scenario 1 and 2). Tables 24, 25, and 26 show a rerun of the linear regression using only the dependent variables that had a standard error of .05 or less for scenario three. Table 24 is model summary rerun. Table 25 is the anova rerun. Table 26 displays the coefficients for scenario one.

Table 24. Model Summary Rerun Scenario 3

R	R Square	Adjusted R Square	Std. Error of the Estimate
.689 (a)	.474	.473	1.038

a Predictors: (Constant), S3-3 Most other midshipmen would consider that decision to be:

Table 25. ANOVA Rerun Scenario 3

	Sum of Squares	df	Mean Square	F	Sig.
Regression	306.267	1	306.267	284.144	.000 (a)
Residual	339.525	315	1.078		
Total	645.792	316			

Table 26. Coefficients Rerun Scenario 3

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	1.369	.256		5.349	.000
S3-3 Most other midshipmen would consider that decision to be:	.735	.044	.689	16.857	.000

a Dependent Variable: S3-8 Please indicate the likelihood that you would make the same decision described in the scenario.

One dependant variable was used to rerun scenario three which is displayed in Tables 24, 25, and 26. Question three in Table 25 had a standard error of .000 which continues to show significance.

Scenario 4:

Table 27 of Model summary scenario four shows R (multiple correlation coefficient) has a .665 correlation between the observed and predicted values of moral intention. r^2 in model summary scenario four is .442. Adjusted r^2 is .433.

Table 27. Model Summary Scenario 4

R	R Square	Adjusted R Square	Std. Error of the Estimate
.665 (a)	.442	.433	1.075

Table 28 of ANOVA scenario four has a residual of 351.229 in comparison to the regression of 277.919. Table 28 shows that the model of moral intensity to be significant to the .000 level. This model shows the independent variables of moral intensity in scenario four will explain in part the variation in the dependant variable of moral intention.

Table 28. ANOVA Scenario 4

	Sum of Squares	df	Mean Square	F	Sig.
Regression	277.919	5	55.584	48.110	.000 (a)
Residual	351.229	304	1.155		
Total	629.148	309			

Table 29. Coefficients Scenario 4

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	1.099	.299		3.671	.000
S4-1 The possible harm resulting from the decision within the context of that situation would be:	.226	.048	.250	4.656	.000
S4-2 Any negative consequences of that decision are likely to occur:	.024	.039	.027	.618	.537

S4-3 Most other midshipmen would consider that decision to be:	.506	.051	.483	9.984	.000
S4-4 The specific decision would negatively effect:	.010	.038	.011	.255	.799
S4-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	.050	.047	.058	1.074	.284

a Dependent Variable: S4-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Table 29 displaying scenario four had two questions contribute to the model with a standard error of .05 or less; S4-1 has a std. error of .000 and S4-3 has a std. error of .000. A linear regression will be run will only S4-1 and S4-3.

Tables 30, 31, and 32 display the data for the rerun of scenario four with only questions S4-1 and S4-3. These were the only two questions to have a standard error of .05 or less.

Table 30. Model Summary Rerun Scenario 4

R	R Square	Adjusted R Square	Std. Error of the Estimate
.658 (a)	.433	.430	1.077

Table 31. ANOVA Rerun Scenario 4

	Sum of Squares	df	Mean Square	F	Sig.
Regression	276.094	2	138.047	118.973	.000 (a)
Residual	360.862	311	1.160		
Total	636.955	313			

Table 32. Coefficients Rerun Scenario 4

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	1.241	.238		5.205	.000
S4-1 The possible harm resulting from the decision within the context of that situation would be:	.249	.042	.275	5.879	.000
S4-3 Most other midshipmen would consider that decision to be:	.523	.049	.496	10.618	.000

a Dependent Variable: S4-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Tables 30, 31, and 32 display the data from a linear regression used with questions S4-1 and S4-3. S4-1 is magnitude of consequences and S4-3 is social conscience of the moral intensity dimension which are the independent variables. Question S4-8 (moral intentions) is the dependant variable. They both contributed to the model because they had an original standard error of .05 or less.

Scenario 5:

In Table 33 for the Model summary scenario five shows r (multiple correlation coefficient) has a .589 correlation between the observed and predicted values of moral intention. R^2 in model summary five is .347. Adjusted r^2 is .336.

Table 33. Model Summary Scenario 5

R	R Square	Adjusted R Square	Std. Error of the Estimate
.589 (a)	.347	.336	1.215

In Table 34 for ANOVA scenario five it has a residual of 446.994 in comparison to the regression of 237.705. Table 34 shows that the model of moral intensity to be significant to the .000 level. With the significance being .000 this model shows the independent variables of moral intensity in scenario five are able to explain in part the variation in the dependant variable of moral intention.

Table 34. ANOVA Scenario 5.

	Sum of Squares	df	Mean Square	F	Sig.
Regression	237.705	5	47.541	32.226	.000 (a)
Residual	446.994	303	1.475		
Total	684.699	308			

Table 35. Coefficients Scenario 5

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	.096	.353		.271	.787
S5-1 The possible harm resulting from the decision within the context of that situation would be:	.137	.065	.134	2.103	.036
S5-2 Any negative consequences of that decision are likely to occur:	.142	.052	.140	2.726	.007
S5-3 Most other midshipmen would consider that decision to be:	.506	.060	.425	8.453	.000
S5-4 The specific decision would negatively effect:	.015	.043	.016	.342	.733
S5-5 The chances of any negative consequences to those who made the decision occurring as a result of that decision are:	.097	.071	.088	1.361	.174

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Table 36 displays data for scenario five. Three questions contribute to the model with a standard error of .05 or less; S5-1 has a standard error of .036, S5-2 has a standard error of .007, and S5-3 has a std. error of .000.

Tables 37, 38 and 39 will display the data of S5-1, S5-2 and S5-3 as independent variables. These three questions contributed to the model with a standard error of .05 or less.

Table 36. Model Summary Rerun Scenario 5

R	R Square	Adjusted R Square	Std. Error of the Estimate
.586 (a)	.343	.336	1.215

Table 37. ANOVA Rerun Scenario 5

	Sum of Squares	df	Mean Square	F	Sig.
Regression	234.728	3	78.243	53.035	.000 (a)
Residual	449.971	305	1.475		
Total	684.699	308			

Table 38. Coefficients Rerun Scenario 5

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	.263	.285		.922	.357
S5-1 The possible harm resulting from the decision within the context of that situation would be:	.189	.053	.185	3.576	.000
S5-2 Any negative consequences of that decision are likely to occur:	.154	.051	.151	2.991	.003
S5-3 Most other midshipmen would consider that decision to be:	.521	.058	.437	8.986	.000

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Tables 36, 37, and 38 display the data from a linear regression used with questions S5-1, S5-2 and S5-3. S5-1 is magnitude of consequences, S5-2 is temporal immediacy, and S5-3 is social conscience of the moral intensity dimension. These independent variables continued to show significance with a standard error of .000, .003, and .000 respectively in Table 38. Question S5-8 (moral intentions) was used as the dependant variable.

In Table 39 are the summary of all scenario regressions with only significant relationships that are displayed after a second linear regression was run using the questions that displayed significant relationships of .05 or better. The independent variable of Social Conscience brought forth by Question 3 was the only independent variable to show a significance of .05 or less in each scenario and will be discussed further in Chapter IV.

Table 39. Summary All Scenario Regressions

	Adj R ²	Consequences		Temporal		Social Con		Proximity		Prob of Effect	
		B	T	B	T	B	T	B	T	B	T
SCENARIO 1	.179	.151	2.666			.367	6.462	-.128	-2.396		
SCENARIO 2	.310					.601	11.942				
SCENARIO 3	.473					.735	16.857				
SCENARIO 4	.430	.249	5.879			.523	10.618				
SCENARIO 5	.586	.189	3.576	.154	2.991	.521	8.986				

B - Beta (coefficient value)

T - t-test statistic

The purpose of running the linear regressions on each scenario was to get a dependent variable that would show moral intent. The adjusted r^2 attempts to correct r^2 to show a stronger correlation between the observed and predicted

values of the dependant variable when using multiple variables. The adjusted r^2 shows a stronger fit to the model. Scenario five had the highest adjusted r^2 with .586 out of the five scenarios. The dependent variable to be used with Step 2 independent variables (gender, age, NE203, SAT, & multiple constructs) will be Scenario 5, Question 8 (S5-8 please indicate the likelihood that you would make the same decision described in the scenario).

Step 2:

The dependant variable (S5-8) will be used in linear regressions for step two. Independent variables are gender, age, NE203 grade, SAT score, and (separately tested) multiple constructs.

Table 40 for the model summary regression in step two r (multiple correlation coefficient) has a .190 correlation between the observed and predicted values of moral intention. R^2 in the model summary is .036. Adjusted r^2 is .020.

Table 40. Model Summary Regression Step 2-1

R	R Square	Adjusted R Square	Std. Error of the Estimate
.190(a)	.036	.020	1.481

a Predictors: (Constant), SAT Combined, Gender, NE203 Grade, Age at time of Survey

Table 41 ANOVA step two has a residual of 517.922 in comparison to the regression of 19.414 with a total of 537.336. This ANOVA shows that the model of moral intensity to be significant to the .068. With the significance being .068 this model shows the independent variables of moral

intensity in step two have little ability to explain in part the variation in the dependant variable of moral intention.

Table 41. ANOVA Step 2-1

	Sum of Squares	Df	Mean Square	F	Sig.
Regression	19.414	4	4.853	2.212	.068 (a)
Residual	517.922	236	2.195		
Total	537.336	240			

Table 42 are the coefficients of step two, only one independent variable contributed to the model with a standard error of .05 or less. The independent variable of Gender has a standard error of .005. Tables 43, 44, and 45 show the rerun with using only gender as the independent variable.

Table 42. Coefficients Step 2-1

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.836	2.556		1.501	.135
Gender	.639	.225	.184	2.847	.005
Age at time of Survey	.003	.083	.002	.032	.975
NE203 Grade	.035	.162	.014	.216	.829
SAT Combined	.000	.001	-.030	-.431	.667

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

Table 43. Model Summary Step 2-2

R	R Square	Adjusted R Square	Std. Error of the Estimate
.161 (a)	.026	.023	1.475

a Predictors: (Constant), Gender

Table 44. ANOVA Step 2-2

	Sum of Squares	df	Mean Square	F	Sig.
Regression	18.157	1	18.157	8.350	.004(a)
Residual	678.441	312	2.174		
Total	696.599	313			

Table 45. Coefficients Step 2-2

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.481	.095		36.803	.000
Gender	.575	.199	.161	2.890	.004

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

The following are linear regressions with S5-8 as the dependant variable. Independent variables are the multiple constructs: faith, care, consequence, multiple approach, rules, self-interest, and virtue. These variables are derived from the average of each construct in Table 1. For example, rule-based decisions are covered in Questions 1, 8, 14 and 23 shown in Table 1. Each question has a mean with the four questions being added together and then divided by the number of questions to give it a total average mean. The total average mean is then used to represent the construct as an independent variable in Step 2.

Table 46 for the model summary regression in step two using multiple constructs as the independent variables r (multiple correlation coefficient) has a .200 correlation between the observed and predicted values of moral intention. R^2 in the model summary is .040. The adjusted r^2 is .016.

Table 46. Model Summary Step 2-3

R	R Square	Adjusted R Square	Std. Error of the Estimate
.200 (a)	.040	.016	1.491

Table 47 ANOVA step 2-3 has a residual of 615.748 in comparison to the regression of 25.564 with a total of 641.312. This ANOVA shows that the model of moral intensity to be significant to the .123. With the significance being .123 this model shows the independent variables of moral intensity in step two have some ability to explain in part the variation in the dependant variable of moral intention.

Table 47. ANOVA Step 2-3

	Sum of Squares	df	Mean Square	F	Sig.
Regression	25.564	7	3.652	1.643	.123 (a)
Residual	615.748	277	2.223		
Total	641.312	284			

The linear regression using S5-8 as the dependant variable in Step 2-3 (Table 48) coefficients has the 7 constructs from the EDM I as the independent variables.

Table 48. Coefficients Step 2-3

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.887	.852		4.563	.000
Rule Based (mean)	-.061	.163	-.025	-.377	.707
Self Based (mean)	-.284	.140	-.137	-2.022	.044
Virtue Based (mean)	.095	.177	.039	.536	.592
Consequence Based (mean)	.287	.149	.130	1.927	.055
Faith Based (mean)	-.127	.095	-.084	-1.333	.183
Care Based (mean)	.215	.165	.092	1.299	.195
Multiple Approach Based (mean)	-.224	.188	-.079	-1.190	.235

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

The one construct in Table 48 that showed significance with a standard error of .05 or less is self based. The independent variable of consequence was greater than .05 significance at .055 but still significant by .010. This independent variable will be used with the reanalysis.

Another linear regression will be completed with those two constructs only used as the independent variables. This is displayed in Tables 49, 50, and 51. The dependant variable will continue to be S5-8 "please indicate the likelihood that you would make the same decision described in the scenario."

Table 49. Model Summary Step 2-4

R	R Square	Adjusted R Square	Std. Error of the Estimate
.164 (a)	.027	.020	1.488

a Predictors: (Constant), Consequence Based (mean), Self Based (mean)

Table 50. ANOVA Step 2-4

	Sum of Squares	df	Mean Square	F	Sig.
Regression	17.223	2	8.611	3.891	.022 (a)
Residual	624.089	282	2.213		
Total	641.312	284			

Table 51. Coefficients Step 2-4

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.598	.381		9.450	.000
Self Based (mean)	-.318	.132	-.153	-2.409	.017
Consequence Based (mean)	.312	.140	.141	2.221	.027

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

In Tables 49, 50, and 51 the coefficients from steps 2-4 show the independent variables of self interests and consequence based constructs. These have standard errors of .017 and .027, respectively. These two independent variables have some ability to explain in part the variation in the dependant variable of moral intention.

Using the independent variable of gender along with self-interest and virtue constructs another linear regression will be run to see their significance.

Table 52. Model Summary Step 2-5

R	R Square	Adjusted R Square	Std. Error of the Estimate
.233 (a)	.054	.044	1.469

a Predictors: (Constant), Gender, Self Based (mean), Consequence Based (mean)

Table 52 for the model summary regression in step 2-5 using multiple constructs of self-interest and consequence along with gender as the independent variables r (multiple correlation coefficient) has a .233 correlation between the observed and predicted values of moral intention. R^2 in the model summary is .054. Adjusted r^2 is .044.

Table 53. ANOVA Step 2-5

	Sum of Squares	df	Mean Square	F	Sig.
Regression	34.926	3	11.642	5.395	.001 (a)
Residual	606.386	281	2.158		
Total	641.312	284			

In Table 53 for ANOVA step 2-5 it has a residual of 606.386 in comparison to the regression of 34.926. Table 53 shows the model of moral intensity to be significant at the .001 level of significance. This model shows the independent variables of gender, self-interest and consequence are able to explain in part the variation in the dependant variable of moral intention.

In Table 54 the coefficients step 2-5 shows the independent variables of gender, self-interests and consequence based constructs

Table 54. Coefficients Step 2-5

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.558	.376		9.459	.000
Self Based (mean)	-.325	.130	-.156	-2.492	.013
Consequence Based (mean)	.278	.139	.126	1.999	.047
Gender	.591	.206	.167	2.864	.004

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

In Table 54 the coefficients step 2-5 shows the independent variables of gender, self-interests and consequence based constructs has standard errors of .017 and .027 respectively. These three independent variables have the ability to explain in part the variation in the dependant variable of moral intention.

STEP 3:

Gorsuch states that future research should take into account "church attendance and to use intrinsic and extrinsic religiousness scales" (1988, p. 209). He goes on to say "these should be the minimum standard for measuring religiousness" (p. 209) Four questions from the Faith Survey given in March of 2006 have been identified as independent variables due to their content hours and belief in God. The independent variables to be used are gender, self-interest, and consequence along with four questions used for independent variables which (see Appendix D for the full survey).

1. I currently attend an organized religious activity ____ times a month? 0, 1, 2, 4, 8, 10 or more
2. How often do you read a religiously based text (Torah, Koran, or Bible)? Never, once a day, a few times a day, once a week, once a month, only at church
3. Is there a God? Yes, no or I don't know
4. How often do you pray? Once a day, a few times a day, a lot during the day, weekly, monthly, or never

Table 55 shows the model summary regression in step 3-1. These use the constructs of gender, self-interest, consequence and the four questions from the faith survey listed in Appendix D.

Table 55. Model Summary Step 3-1

R	R Square	Adjusted R Square	Std. Error of the Estimate
.269(a)	.073	.049	1.468

Table 55 displays the independent variables r (multiple correlation coefficient) has a .269 correlation between the observed and predicted values of moral intention. R^2 in the model summary is .073. Adjusted r^2 is .049.

Table 56 displays the anova for step 3-1.

Table 56. ANOVA Step 3-1

	Sum of Squares	df	Mean Square	F	Sig.
Regression	46.346	7	6.621	3.072	.004(a)
Residual	592.616	275	2.155		
Total	638.961	282			

In Table 56 for ANOVA step 3-1 has a residual of 592.616 in comparison to the regression of 46.346. Table 54 shows that the model of moral intensity to be significant to the .004. With the significance being .004 this model shows the independent variables of gender, self-interest, consequence and the four faith questions are able to explain in part the variation in the dependant variable of moral intention.

Table 57 displays the data for the coefficients in step 3-1. The independent variables are: self based decisions, consequence base decisions, gender, and the four faith based questions. S5-8 continued to be the dependant variable.

Table 57. Coefficients Step 3-1

	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta	B	Std. Error
(Constant)	3.695	.521		7.094	.000
Self Based (mean)	-.315	.132	-.152	-2.388	.018
Consequence Based (mean)	.304	.140	.137	2.163	.031
Gender	.654	.210	.183	3.109	.002
2. I currently attend an organized religious activity ____ times a month.	-.093	.066	-.095	-1.403	.162
3. How often do you read a religiously based text (Bible, Torah, or Koran)?	.063	.046	.083	1.361	.175
5. Is there a God?	.046	.155	.020	.299	.765
14. How often do you pray?	-.089	.061	-.107	-1.449	.149

a Dependent Variable: S5-8 Please indicate the likelihood that you would make the same decision described in the scenario.

In Table 57 the coefficients step 3-1 shows the independent variables of gender, self-interests and consequence based constructs having standard errors of .002, .018 and .031 respectively. These three independent variables have some ability to explain in part the variation in the dependant variable of moral intention. The four faith questions have a standard error greater than .05.

D. CHAPTER SUMMARY

The purpose of this study was to see if faith had a significant affect on the moral decision making process in the life of a midshipmen at the United States Naval Academy. A three step design was developed to aid in this process. Using moral intent, the purpose of the first step was to select a dependent variable. The second step looked at the dimensions of the moral decision making process to see what affect they had on moral intent. Finally, the third step viewed the effect of faith on moral decision making using a linear regression.

Descriptive statistics were calculated for each of the seven moral constructs. Each question reflected one of the seven constructs used in the EDMII. Each question that reflected one of the constructs was combined to give an average of the questions asked and then used again in the analysis of Step 2 of the multiple constructs.

The dependant variable used at the beginning of Step 1 was moral intent of each scenario. Moral intent was one of four factors of the ethical decision making process. The four include: recognizing a moral issue, making a moral judgment, establishing a moral intent, and engaging in

moral behavior. The moral intent item was used to discern the most intense moral scenario of the five included in this study.

Linear regressions were run for each of the five scenarios using the moral intent question as the dependant variable (S_-8, "Please indicate the likelihood that you would make the same decision described in the scenario"). The independent variables used were the five questions in each scenario that measured magnitude of consequences, temporal immediacy, social consensus, proximity, and probability of effect. Another linear regression was run using the coefficients of each variable that had a significance of .05 or less. The rerun significant variables were placed in Table 38. Scenario 5 had the highest adjusted r^2 of .586 which shows this scenario generated the greatest moral intensity.

A significant, though unrelated finding, revealed that in every scenario, social consensus had a significance of .05 or less. Thus, it appears that midshipmen's moral actions occur in light of what they believe others will think about that action. How they are perceived by their peers makes a difference in their decision making process.

The moral intent question of scenario 5 then became the dependant variable for Step 2. This step revealed that moral intensity was highest in scenario 5. The independent variables included at this level were gender, age, NE203 grade, SAT scores, and the seven multiple constructs. Gender, age, NE203 grade, and SAT scores were run together. Followed by seven additional constructs included faith, care, consequence, multiple approach, rules, self-interest, and virtue were run. These constructs were included as a

result of mean scores. The only significant predictors of moral intent were: gender having a significance of .004; self-interest having a significance of .013; and consequence having a significance of .047. The faith construct had a significance of .183 and a t score of -1.333.

The self-interest and consequence elements of ethical decision making were significantly tied to moral intent in the moral decisions made. This suggests that, as a group, midshipmen make moral decisions based on the potential consequences of their actions as well as it's impact on their own interests.

The third step in the model explored the role faith played in the dependant variable of moral intention. There were four questions selected from the faith survey that directly measured religious faith. The four questions were: I currently attend an organized religious activity ___ times a month, How often do you read a religiously based text (Bible, Torah, or Koran), Is there a God, and How often do you pray? None of these four questions significantly predicted moral intent. Using the faith construct and the four questions from the faith survey, it appears that faith did not play a significant role in influencing midshipmen's moral intent during the moral decision making process.

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IV. CONCLUSIONS AND RECOMMENDATIONS

A. SUMMARY AND CONCLUSIONS

1. Rationale

The sixth stage of Kohlberg's model involves individuals' moral judgment which is motivated by one's own conscience. Previous research, including the Canadian Ethical Decision-Making model, evaluates this judgment process without the construct of faith. The Canadian model, which serves as the basis for the EDM, does not consider faith to be a component of moral judgment. An alternative hypothesis is that the faith construct does play a role in individuals' moral decision making. The purpose of this study was to conduct a quantitative analysis regarding whether faith played a role in the moral decision making process of midshipmen at the United States Naval Academy.

2. Literature

There are few, if any, actions that are entirely void of a moral dimension. Moral decisions are made every day by people in a range of situations. Daily moral decisions include whether to lie or not, whether to cheat or not, and whether to steal or not, among many others. Societies express their own moral norms through their laws and customs. This has implications for the training of military officers: "Basically, the quality of officer personnel depends upon the character of the American people and the elements from which that character is derived, the home, church, school, and other environmental conditions" (Masland & Radway, 1957, p. 49).

Faith appears to be one of the components guiding people to their moral decision destinations. Some research suggests that faith plays a role in the moral decision making process of those who make an effort to live according to a religious doctrine (Fowler, 1981). For example, the people who attend church on a regular basis are significantly less likely to be racially bigoted, less likely to abuse drugs or have extramarital affairs (Gorsuch 1988).

In a way, this study considered the interface of Kohlberg's sixth stage of moral development, and Fowler's faith development model. Although, Kohlberg (1981) states that people at this stage are motivated to follow "universal ethical principles" which "all humanity should follow" (p. 412), Fowler believed religious faith development was an equally important consideration.

3. Results

The results of this study indicate that midshipmen as a group are not using faith as a significant consideration in their moral decisions. They are most concerned about what their peers think about the situation and about how peers would evaluate their decisions. They are also acting with respect to how a decision will affect them personally. Gender also contributed to differences in the moral decision process; men and women responded differently in this study.

Gilligan (1982) believes that when it comes to moral development, men and women have to be viewed separately. In the third step, gender was used as an independent variable and showed that gender was significant when moral intent is considered.

Although this study sampled the entire population of midshipmen, it did not separate subjects who professed faith as a salient part of their lives from those who did not. The results of this study suggest that religious faith and specific religious behaviors failed to contribute significantly to midshipmen's moral intent during the moral decision making process.

B. KEY FINDINGS

1. Faith

Gorsuch (1988) emphasized that faith plays a role in people's decision making process. Gorsuch (1998) goes on to report that that religion affects how people act and what people say. This obviously would continue in the moral decision making process. However, the results of this study suggest that faith, as measured by religious behavior and commitment items, did not significantly affect the moral decision making process of midshipmen as a whole.

The first part of the model considered faith from the perspective of seven constructs, derived from the EDM, believed to affect moral decisions. Faith failed to significantly contribute statistically to the moral decision making process. The first analysis only produced significant findings for self-interest and likely consequence of one's actions. The analysis continued in its three step process in order to evaluate whether there was

significance using questions from the faith survey. Again, religious faith failed to significantly contribute to the moral decision making process.

2. Social Consensus

When using moral intent as the dependant variable, this study showed that midshipmen viewed social consensus as significant in every moral decision scenario. That is, midshipmen were very conscious of the influence of peers in making decisions. This finding was serendipitous. In step one of the analysis, social consensus proved to be significant every time. This would place midshipmen in general at what Kohlberg (1981) calls his moral development conventional level Stage 3. Stage 3 is where there are mutual interpersonal expectations with relationships and conformity. People who operate at this stage are motivated by a need to avoid rejection or disapproval from others.

3. Self-Interest

In Step 2 of the analysis, seven constructs from the EDM I were used as independent variables. The midshipmen were very likely to consider self-interest in making moral decisions. If midshipmen are operating at Kohlberg's moral development Stage 3, then focusing on self-interest fits nicely with this model. They do not want to be rejected or disapproved of socially and they take action in light of how the likely outcome will affect them.

4. Consequence

The second independent variable to demonstrate a significant relationship to moral intent was consequence based thinking. This shows that when making a moral

decision, midshipmen consider their own interests, likely social reactions and the impact of that moral decision. This too fits into Kohlberg's third stage of moral development. Midshipmen are sensitive to the consequences of their actions.

5. Gender

Gender was a significant independent variable when analyzing moral intent in the moral decision making process. This shows that men and women may reason differently when it comes to moral decisions. Kohlberg's moral stage model has been criticized by Carol Gilligan (1982) because she believed it does not take into account the difference between men and women. In this study, men and women perceived things differently, gender was a significant predictor of moral intent. When answering the question "please indicate the likelihood that you would make the same decision described in the scenario" gender was a contributing factor in deciding moral intent.

C. IMPLICATIONS

There are several implications of this research for the United States Naval Academy. This research shows that midshipmen care a great deal about what their peers think of them and the decisions they make. This finding suggests that the Naval Academy might want to gear its training in the areas of ethics and leadership to better account for the power of peer referent groups. If midshipmen are quite conscious of and sensitive to the impact of peer evaluation, then the ethics curriculum should take group dynamics and influence into account in constructing curricula and training.

For instance, it may serve an important inoculating function to expose midshipmen in the leadership and ethics courses to data about how their moral decisions are being formed—including the impact of social influence. Literature and exercises related to social psychology broadly including social attraction, group membership, and power dynamics within groups may be essential tools in preparing midshipmen to make ethical decisions with conscious consideration of the impact of the social milieu.

Further, officers in charge may wish to make rules and guidelines that take into account how midshipmen are socially influenced when making decisions. At both the policy and application levels, there should be a stronger appreciation of the power of the larger group's when midshipmen consider how to respond to an ethical dilemma.

D. LIMITATIONS

There are several limitations in the current study. First, The items used in the faith survey were quite broad and may not have adequately served to tap the construct of religious commitment religious faith. Future researchers should consider employing previously established measures of faith or spirituality. A broad measure of this construct with established psychometric properties would be desirable.

Self report measures such as those utilized in this research present the problem of social desirability effects, that is, subjects often report what they believe is expected or desired. In a group of people such as the midshipmen, who care extensively about how peers perceive

them, there may be a tendency to over-report the salience or importance of one's religious faith and the frequency of specific religious behaviors.

Future research should emphasize a broader conceptualization of religiousness. Well-established measures of faith, spirituality, spiritual maturity, and religious behavior should be employed. Also, it may be useful to seek greater specificity in the specific religious groups studied. It is possible that many facets of religion or spirituality could influence ethical decision making and moral judgment.

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APPENDIX A. EDM I PART I

The subject indicates the extent of their agreement or disagreement with each statement using the following scale.

Strongly disagree	Disagree	Neutral- neither agree nor disagree	Agree	Strongly agree
○	○	○	○	○

1. It is important to follow the law and/or regulations at all times.
2. The most important consideration in reaching a decision is how the outcome will affect me.
3. A person of good character will act with honor as a guide.
4. A decision that has positive outcomes is always a good decision.
5. My faith is the most important basis for making my ethical decisions.
6. The primary ethical obligation is to care for other human beings.
7. Ultimately, there is a set of principles that people should use to make ethical decisions.
8. An action that violates the law is always wrong.
9. The only way to judge whether an action is right is by the outcomes of the action.
10. Good character will always lead to good action.
11. It is not one, but rather a combination of ethical approaches that I use to determine what to do.
12. The most important ethical principle is to ensure that nobody is harmed by your actions.

13. There is generally more than one correct solution to an ethical problem.
14. Rules and laws are the most appropriate basis for making ethical decisions.
15. Ethical decisions are ultimately based on religious teachings.
16. What is right in one culture is not necessarily right in another.
17. In making ethical decisions, I always try to do what a person of integrity would do.
18. It is always ethical to show care for another person.
19. When making an ethical decision, each of us look out for our own best interests.
20. You can always evaluate the quality of a decision by the results of the decision.
21. A personal relationship with a divine being is the foundation by which ethical decisions are made.
22. In this world, everyone has to look out for themselves.
23. The legal system and organizational regulations define what is right and wrong.

APPENDIX B. EDM I PART II SCENARIOS

A. SCENARIO 1

As a result of a first-class midshipman "horsing around," some equipment received minor damage, amounting to less than \$100. A few other first-class midshipmen witnessed the event. They all believed that the midshipman's perfect conduct and performance record may result in severe penalties if the action is discovered. Moreover, many midshipmen believe that the Company Commander is excessively harsh in dealing with such matters.

Action/decision taken: All those who witnessed the incident decided not to report the incident.

B. SCENARIO 2

During a biweekly meeting of all dental corps officers in a major Naval Dental Center, the director announced that a new department head job was being created within the dental center for a mid-level dental corps officer. Some of the officers were concerned about the fairness of the selection process. Their view was that the director tended to fill positions by circumventing the system. One officer was particularly vocal with concerns that there was clear bias in the selection process. The officer indicated that if the problem continued, an I.G. investigation was in order. When the Director learned of these complaints, the director was very concerned because of the perception that an accusation of this type could easily get out of hand, disrupt the morale of the dental officers, and even ruin the Director's career.

The most deserving and qualified person for the new position was a quiet, hard-working, dental officer who had performed superbly in the current job. The second candidate was the outspoken officer who threatened to involve outside authorities to resolve the complaints of unfairness.

Action/decision taken: The outspoken officer is selected.

C. SCENARIO 3

Midshipman 2/C Howe has known his company officer for over two years now, and he gets along well with him. Midshipman Howe spends a certain amount of time in the CO's office talking about personal issues. In one of the discussions, Midshipman Howe said that he was given a "C" instead of the "B" he thought he deserved in chemistry. He said that the instructor was not able to explain why he got the lower grade when his scores added up to a "B." The company officer did some checking on this instructor and found strong concurrence with other midshipmen and officers that he gave low grades without much rationale. Even the department chair could not defend the grading of this instructor.

When it came time for the company officer to give performance grades for the semester, Midshipman Howe was clearly in the "C" category as rated by his classmates and the senior enlisted. The company officer, however, felt that he should try to make things "right" for Midshipman Howe.

Action/decision taken: The company officer gave Midshipman Howe an "A" in performance.

D. SCENARIO 4

A civilian supervisor at a DOD agency learns that a subordinate, who was a co-worker prior to the supervisor's promotion, is about to retire after more has 30 years of service. The supervisor discovers that the receipts submitted by the subordinate for \$1,500 for a job-related trip taken six months ago were faked. In fact, prior to being promoted, the supervisor had a very strong reason to believe that the receipts were faked, but overlooked it because at the time, as a co-worker, this person felt no responsibility to get involved. Moreover, the supervisor reasons that there is a general belief that "everyone is doing it" to some extent and that nothing is to be gained by starting something now since this person will be retired within a week.

Action/decision taken: The supervisor decides not to do anything.

E. SCENARIO 5

You are a junior officer deployed to a foreign country and discover that the only source of critical goods and services amounting to millions of dollars is through a dealer in the host country. This person is known to have a monopoly, is the head of the local mob, and manipulates the local government. In addition, there are allegations of skimming off the top. In short, you believe that this person has no ethics, but you need the goods and services. Do you deal with the person to keep the operations going and get your people what they need within a few days or do you take the alternative route of waiting for the Red Cross or some other national source to kick in, knowing from experience that this second option could take a few months? You believe strongly that in doing the right thing you must respect the military code of ethics. In addition, you are concerned about the legal aspects of dealing with this "entrepreneur" on those terms. However, you are also concerned about getting your mission done and you have reason that we may not have the right to impose our "Western" code of ethics on these people.

Action/decision taken: The service member gets the required goods and services from the dealer and accepts the dealer's terms.

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APPENDIX C. EDM I PART II QUESTIONS AND ASSOCIATED CONSTRUCT BEING TESTED

A. MORAL INTENSITY DIMENSIONS

The subject answers each question following the scenario:

- The possible harm resulting from the decision within the context of that situation would be:

Minor 1 2 3 4 5 6 7 Severe

-Question related to "Magnitude of Consequences."

- Any negative consequences of that decision are likely to occur:

After a long time 1 2 3 4 5 6 7 Immediately

-Question related to "Temporal Immediacy."

- Most other midshipmen would consider that decision to be:

Appropriate 1 2 3 4 5 6 7 Inappropriate

-Question related to "Social Conscience."

- The specific decision would negatively affect:

My company 1 2 3 4 5 6 7 People outside of my company

-Question related to "Proximity."

- The chances of any negative consequences to those who made the decision occurring as a result of that decision are:

Not likely 1 2 3 4 5 6 7 Very likely

-Question related to "Probability of Effect."

B. MORAL DECISION MAKING

- Do you think that there is a moral or ethical issue involved in the above action/decision?

Completely agree 1 2 3 4 5 6 7 Completely disagree

-Question related to "Identifying a Moral Issue."

- Please indicate the likelihood that you would make the same decision described in the scenario.

Definitely would 1 2 3 4 5 6 7 Definitely would not

-Question related to "Moral Intentions."

APPENDIX D. FAITH SURVEY 2006

1. Before I came to the Naval Academy I attended an organized religious activity (defined as church service, Sunday school, bible study, religious ECA) ____ times in a month. 0, 1, 2, 4, 8, 10 or more
2. I currently attend an organized religious activity ____ times in a month? 0, 1, 2, 4, 8, 10 or more
3. How often do you read a religiously based text (Torah, Koran, or Bible)? Never, once a day, a few times a day, once a week, once a month, only at church
4. Are your biological parents married? Yes or no
5. Is there a God? Yes, no or I don't know
6. Are there absolute truths? Yes, no or I don't know
7. In this survey, faith is defined as "your belief in, trust and reliance on, a higher power or God." What has happened to your "faith" during your time at the Naval Academy? increased, decreased, have no faith, or stayed the same
8. Was a belief in God part of your family growing up? Yes, no or I don't know
9. How would you rate your trust in God using a scale 0 to 10 (10 being the highest and 0 being none)?
10. How would you rate your current relationship with your biological father using a scale 0 to 10 (10 being the absolute best and 0 being no relationship)?
11. How is your current relationship with your biological father? getting better, getting worse, no relationship, or staying the same
12. How would you rate your current relationship with your biological mother; using a scale 0 to 10 (10 being the absolute best and 0 being no relationship)?

13. How is your current relationship with your biological mother? getting better, getting worse, no relationship, or staying the same
14. How often do you pray? Once a day, a few times a day, a lot during the day, weekly, monthly, or never
15. Are your prayers answered? Yes, no or I don't know
16. Do you see any positive affects by praying? Yes, no or I don't know
17. Is religion for weak minded people? Yes, no or I don't know
18. Do you know the purpose of human life? Yes or no
19. Is there a hell? Yes, no or I don't know
20. Is there a heaven? Yes, no or I don't know
21. Is God watching all of your actions? Yes, no or I don't know
22. During your time at the Naval Academy have you wanted to attend a religious service but could not because of other activities? Yes or no
23. During your time at the Naval Academy have you wanted to attend a religious service but did not because you were too tired? Yes or no
24. During your time at the Naval Academy have you ever been discriminated because of your religious beliefs? Yes, no or I don't know
25. During your time at the Naval Academy have you ever been discriminated because of your non-religious beliefs? Yes, no or I don't know

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